

If we have to approach therefore a devotee of the nature described above, we must have at least the preliminary knowledge for discriminating a pure devotee from ~~the~~ the non-devotee. Let us first of all understand what are the ~~one thing~~ ^{things} that co-exist along with the pure devotee.

The devotee is relatively known with the existence of the Divinity or the Personality of Godhead who is the Fountain head of everything that he. ~~And~~ along with the existence of a devotee and the Personality of Godhead, there is another set of living beings who are detached from ~~the~~ ^{direct} relation of Godhead and therefore known as the non-devotee. ~~Atheist~~. In other words men who are eternally attached to the transcendental loving service of Godhead, is called the devotee and men who are wholly detached from the transcendental service of Godhead but have the latent potency to become ^{so} engaged in the service of Godhead, are called the non-devotees. In Sanskrit language the devotee is called 'Vaishnava' the Divinity is called 'Vishnu' and the non-devotee is called 'Avaisnava'. Thus we can conclude ~~these three things~~ that there are these three categories eternally co-existent in this world.

The 'Avaisnavas' or the non-devotees are those who are constantly engaged in topics and matters not concerned with the Divinity or Vishnu. Such non-devotees have made up their own plan of living, dictated by the illusory energy of Godhead and they think it their duty of life to eat drink be merry & enjoy the senses. The whole plan of material civilization is based on the ^{material} foundation of such non-devotional ~~plan~~ ^{material} activities.

Therefore if we want to be devotee or 'Vaishnava' we must make it a point of our life, that we shall not talk or hear of anything which is unrelated with the Divinity. What we eat, what we give, what we meditate, and all such ^{other} things must be related with the Divinity. It is our duty to eat the remnant of food stuff first offered to the Divinity, it is our duty to talk about Him & to preach about Him. We must always

always allow ourselves to be under the guidance of a pure devotee and if we neglect to become so & so in relation with the Deity, then it is ^{undoubtedly} certain that we become ^{infected} with the ^{poison} of ~~the~~ non-devotion.

Naturally advanced people may ask what is my loss by ~~being~~ remaining a non-devotee? What is there if somebody remains non-devotee by his natural tendency ^{like those} who become a devotee by ^{their} ~~their~~ natural inclination? To answer this question it may be said that if we want to remain a non-devotee, threefold miseries inflicted by the laws of nature will surely disturb us. The miseries are, one related with our gross body & subtle mind, two in relation with the other living beings, and three in relation with the troubles ~~to~~ ^{inflicted} upon us by the controlling deities namely, the sun, moon, planets and stars. And such troubles are generated in our state of forgetfulness of our eternal relation with Godhead. In the Bhagwat Gita it is said that the laws of nature are insurmountable by the attempt of conditioned souls. Those who surrender unto the supreme will of Godhead, can only get rid of such threefold miseries of the laws of nature. It must be understood that the laws of nature is made that ^{they} ~~they~~ ^{may} ~~to~~ ^{to} ~~not~~ ^{to} ~~revoke~~ ^{revoke} the lost relation of living being with Godhead. In extreme difficulty when a man fails to make solution of his difficult problems, he automatically and unconsciously makes a surrender unto God. It is clear therefore that the natural law is something like police action of nature to reinstate a living being unto the transcendental service of Godhead. If being so, if we want to get real relief from the troubles of nature, it is our duty to become devotee. We gain everything by becoming a devotee and we spoil everything by remaining a non-devotee. The human form of life ^{is a chance for the living entity to react to his original position of devotion.} ~~is a chance for the living entity to react to his original position of devotion.~~ The material nature of Godhead is called ^{maya} ~~illusion~~ because it keeps us in darkness of ignorance. The material nature is personified in the deity of "Goden Kali" whose ^{grisy} ~~feature~~ ^{feature} is degrading and ^{the} ~~the~~ ^{the} ~~the~~ all over the body although she appears herself in the attractive feature. Her ^{task} ~~task~~ ^{task} is to keep the conditioned soul in the darkness of ignorance, and keep him always aloof from the transcendental service of Godhead. In that state of ignorance, the conditioned soul, without rendering service unto Godhead, ~~the~~ ^{he} thinks

himself wrong, as the one whom he saved by Godhead. In such a state of ignorance, he thinks that the beauty of material nature is made by Godhead for his exploitation and enjoyment. In that state of ignorance he wants to lord it over the laws of nature & meet the ^{real picture} thereby devastation & destruction. That is the picture of Godless Kali. The conditioned soul wants to pacify the devastating feature of material Nature by his own manufactured plans & techniques without knowing it well, that the material Nature cannot be brought into service of the conditioned soul without the ^{compulsory} surrender except by the method of ^{complete} surrender unto the ~~to the~~ ^{to the} feet of the Absolute Personality of Godhead, Sukrishna.

By the misuse of the ^{independence} ~~independence~~ given to the living being, he poses himself to be able to accept the prayers of the individuals ^{by becoming a false god himself} and does not put himself to the prayers of Godhead. With such vain purpose, the conditioned soul ^{is} trying to become a designer of the ^{world situation} ~~world situation~~ (?) Such impure desires in the mind of the conditioned soul, makes them oblige to become the leaders of ~~the~~ other foolish innocent men, just like a blind man desires to direct the activities of the ^{blind} blind men. And all these misdeeds become possible when we are overshadowed upon the pure knowledge of our men self. In such state of things only we think ourselves as the supreme designer, maker, enjoyer, user and doer of everything ~~himself~~. But when we enter into the association of devotees ^{for guidance}, we can know that we are ~~not~~ neither the designer, nor the maker, nor the enjoyer, and everything is done by the will of God ^{through} ~~and~~ ^{agency} ~~therefore~~ and therefore He is only the object of our adoration and worship.

It is however very difficult to rise up to such standard of pure devotional activities in this world. Most people are inclined to work under the laws of Karma or to work for one's own future enjoyment. No body works for anyone else except for his oneself. Under the law of Karma the narrow minded conditioned soul does labour for his own benefit, ^{material illusion} ~~material illusion~~ he works for his own benefit, for his family's benefit, for his society's benefit, for community's benefit, for his country's benefit or for his party's benefit, but no body works for God's benefit. That is the life of a non-devotee.

Beneficent activities for one's self-interest or for the matter of extended self-interest are done under the laws of 'Karma' and the laborer under ^{such} laws of 'Karma' are called ^{the laborers} ~~the laborers~~ ^{the laborers}. Such ^{or misguiding} leaders may be very popular by their philanthropic activities, but the devotees let us know that such leaders under the laws of 'Karma' ^{are bound up with the laws} cannot deliver us the real thing. They can give ^{us} temporary relief and illusory happiness subject to the laws of nature and as such ~~these~~ ^{these} activities are sure to be lost in the ^{worlding of} ~~long~~ ^{eternity} at the cost of immense loss of human energy. The devotees let us know that ~~their~~ ^{our} only duty is to work out the plan of Godhead by rendering transcendental loving service ^{for him}. Such service is possible to be done ^{by every} ~~by every~~ one and all because God is for ^{all living beings} ~~all~~ ^{all}. Sectarian service for Material Nature keeps aloof the lower grade living entities from the ^{direct} ~~direct~~ service but transcendental loving service of God head is possible to be done by ^{all manifestations of God} ~~the gods~~ ^{all manifestations of God} as well as the beasts, birds, men, and all other living entities. Non-devotes are inclined to think that human being is meant for enjoying life. The human life is different from the animal life by ^{the} ~~the~~ angle of vision of the non-devotee in as much as ~~the~~ varieties of enjoyment can be ~~unmistaken~~ ^{unmistaken} by the human being. Such non-devotes distinguish the life of human being from the life of lower animals by qualitative and quantitative distinctions of the grade of sense gratification.

The conditioned soul therefore is afraid of mixing with ^{the association of} devotees thinking that such association he may be drifted from ^{such} ~~such~~ sensual enjoyment. In such ignorance only, the non-devotee tries to win the

after a pure devotee has ^{any} attraction ~~for~~ for anything which can be more attractive than ~~the transcendental~~ the transcendental beauty of the lotus feet of Lord Krishna the Personality of Godhead. As such, we must note it for certain that whenever there is any lack of such attraction ^{for} by the lotus feet of Lord Krishna, we are surely being ^{conceal} attracted by the illusory energy in her manifold representations.

We can acquire full knowledge of everything by knowing ^{fully} ~~well~~ the all-potent, form his devotee. One who has scanty knowledge of the complete whole or one who is materially poor in knowledge and opulence, how he can do good to others and if he ever does so he can disseminate his poor fund of knowledge to the still more poor audience or followers. In outstanding contrast to such poor fund of knowledge & acquisition, the devotee has as his possession 'Bhagawan' or 'Narayana' who ^{is the Personality of Godhead} ~~has~~ all opulence, all power, all beauty, all fame, all knowledge and all ^{also} diffidence in fullness. Therefore a pure devotee is ^{also} full of all opulence, all power, all beauty, all fame, all knowledge & all ^{as somebody thinks or talks in worldly} diffidence. 'Narayana' or 'Bhagawan' does ^{never} ~~not~~ become poorer or less than his original potency by such controlling of his devotee and he remains the same full in every aspect. That is the distinction we have from the 'Brihadaranyaka Upanishad'. It is said there that the Absolute Truth is full in every respect and if His full strength is deducted from Him still He remains full. ^{The} Subtracting process of matter make it ultimately nil. But the complete whole ^{is} ~~is not~~ the process of eternal emanation, a eternal remnant the complete whole. One who has in his possession such complete whole i.e. one who is eternally engaged in selfless service of Godhead, cannot be compared with any mundane creature. That is the difference between a devotee & non-devotee.

It may be noted however that transcendental service of a pure devotee is more important than the transcendental service of Godhead. The devotee is the transparent medium through whom

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it is possible to render service unto Godhead.

Lord Chaitanya is the ideal devotee and there also follows his footprints are also ideal devotee. Lord Chaitanya is more kind than Sri Krishna although Lord Chaitanya is Sri Krishna.

Every speculator became unwilling to surrender unto Sri Krishna as it was demanded by Him in the Bhagwat Gita. Ashuras like Santabakra & Shisupal considered it that Sri Krishna is not the Absolute Truth and therefore they declined to surrender unto Him. Although Sri Krishna presented Himself as the Absolute Truth and although He manifested His all-pervading universal feature in His own transcendental body, men who have very poor fund of knowledge considered Him as an ordinary man like them and thus made malafide interpretations of the Bhagwat Gita. And in order to rectify this malafide representation of Bhagwat Gita, Sri Krishna appeared Himself again in the form of Lord Chaitanya but this time He did not declare Himself as Supreme Lord but He portrayed Himself as an humble devotee of the Lord. Such Lord Chaitanya is more kindly than Lord Krishna.

Lord Chaitanya made it clear that by becoming a devotee of Sri Krishna, no virtue of Krishna is denied. Sri Krishna being full in Himself He does not need the service of any body else. But it is the virtue of the devotee to serve Sri Krishna because ^{by} such service only he can himself become perfect and happy. He also warned us for committing the mistake of thinking God as an ordinary man or an ordinary ~~man~~ as God. Both conceptions are dangerous in the path of devotion. No mental speculator has been able to surpass the knowledge of Lord Chaitanya. Each of them were defeated by Him and ~~in fact~~ ^{and} therefore Lord Chaitanya is worshipped by all sections of same persons. He unfolded the real nature of the living being and every one was made perfect by His preaching by knowing himself as the eternal part & parcel servant of Sri Krishna. The teachings of Bhagwat Gita was practically demonstrated by Lord Chaitanya, the ideal devotee,

PAGES 9 AND 10 MISSING

When ^{meant} ~~the~~ mind, under the influence of the eternal
energy of Godhead, tries to cheat its matter, spirit &
soul, the living entity becomes a worker to enjoy
the fruitive result. Religious ideologies that have
so far been introduced in the phenomenal world
have practically choked up the transcendental
service of the Absolute. Such mental speculators
try to engage the devotee ^{also} for satisfying their fruitive
ideologies. But the devotee keeps himself aloof
from them by miles around. Mental speculation is
based on false ego as it is said in the Bhagavad Gita
that conditioned soul thinks himself a worker ~~because~~
~~in mental speculation~~ by the false-ego. If we are therefore
influenced by mental speculative powers for religious
ideologies, certainly we shall remain a ~~beholder~~
fruitive actor and shall never be able to become
devotee.

Let us therefore be prepared to become the
transcendental servant of the devotee of the Personality.
Let us not be misled by false status quo. ~~that~~
We can fulfill our life's mission simply by
serving & associating with devotee who
are ~~not~~ ^{are} engaged in the service of the
Divinity.